nights" kanaroʔetẽndige (b1); inversely, nights without moon are particularly approved, as well as rainy periods. In 1938 the rains were late, and the first showers came in September after six months of total drought. The event, so long awaited, was immediately celebrated by B1, who did not even wait for night to have sexual relations with his youngest wife b2. However, day-time relations are rare, and the act was carried out more ostensibly than usual, behind the thin palms of a shelter. Immediately afterwards B1 supplied a spontaneous commentary on meteorological prohibitions. Sexual relations are also, at least theoretically, forbidden between husband and wife [65] from the birth of the child to the time when he can walk. This event is hurried along by rubbing his legs with the juice of a non-identified plant (tourʔiri, c) "so that he will walk quickly, so that another can be made" (1); but, by "another," is understood, undoubtedly sexual intercourse rather than their result, rarely welcome: the Nambikwara women often have recourse to abortion, and they are familiar with a great number of plants and roots for that use. We were not able to obtain a specimen.

1. The same custom existed among the ancient Tupi. Cf. Cardim, Tratado da terra et da gente do Brasil, new ed., Rio-de-Janeiro, 1925, p. 170.

The attitude of the Nambikwara toward things pertaining to love can be summed up in their formula tamĩndige mõndage, translated literally, if not elegantly: "To make love is good." We have already mentioned the erotic atmosphere which fills daily life. Love affairs hold the interest and curiosity of the Indians to the highest degree. They are eager for conversation on these subjects, and the remarks exchanged in the camp are filled with allusions and hidden meanings. However, sexual relations are rare, and the prohibitions which limit them explain this state of affairs only partially. The thing truly responsible seems rather to be indigenous temperament. In the course of the amorous games to which couples give themselves over so willingly and so publicly, and which are often very far advanced, we have never been able to note the beginning of an erection. The pleasure looked for seems to be less of the physical order than playful and sentimental. Sexual relations usually take place at night, and often not far from the fires of the camp. More often the couple draws back about a hundred meters into the neighboring bush. This departure is noted immediately, and gives rise to the most

855 8. nɛ̃rɨsekihĩndage numĩ sekɔlajene ɛlamnihĩ (bl)
863 The child has urinated! the hide! he is dirty! throw out(the urine)!

Later, when the child can isolate himself but not yet clean himself up, he is seen returning on all fours to his mother and remaining in that position while she applies the small twig in the way that has been previously described.

142 All children seem to have a pigmented blotch at birth to which
856 no particular belief is attached. The informants only mention the phenomenon with that positive and detached attitude so striking on their part:

9. nĩtte ʒedeʒedednege tɔodayige ka ka ka uuderige (bl)
the children marked with green are born, one day, one day, one day, it disappears.

The disappearance of the blotch actually seems to be very rapid.

593 One should, naturally, distinguish true parentage and classificatory
602 parentage. The child does not adopt any particular form of conduct
609 towards his "fathers" and "mothers" in the classificatory sense of the word. He treats them like other adults of the group. Often, furthermore, an individual calls a boy or girl much younger than himself father or mother (thus a19 and a20 are "mothers" of A6 and A24).
[597] When an orphan is taken in by a parallel uncle or aunt, the classificatory parents take the place of true parents, and consequently the
[601] conduct changes. In general, the Indians do not use [67] a term to distinguish classificatory parents and children from blood ones. When seeking precision, they add the word tayɛ̃ttu (a1), tayɛ̃tte (b1): "my little one," to the term for son or daughter (aʔkiraru, aʔkineru), whose connotation seems thus to be social first of all. The physiological acceptance of this springs from the fact that the word is also used to designate the young of animals, other terms being reserved for relationships of parentage in the human family.

855 The Nambikwara feel very real affection for their children, and
157 show it as regards them, and they are repaid in turn. But these sentiments, however real and profound they may be, are often masked behind the nervousness and instability so characteristic of indigenous conduct. Also, as the following example will show, the risk is to let oneself be fooled by apparent indifference, and even momentary rudeness.

Little A16 suffers from indigestion; he has a headache, vomits, passes half the time groaning and the other half sleeping. He is ill, (intikatu, a1), but no one, parents included, pays the least attention,

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571 piece of small animal. a5 asks for part of it and a4 answers:
"Let your father give you his." These relationships bring about
856 a rather curious consequence: the young girls become independ-
595 ent more rapidly than the boys. They follow the young wives,
take part in their activities, while the boys, left to themselves,
timidly try to adapt themselves to the group but without great
success, and usually remain, at least in earliest childhood, be-
side their mothers.

857 [70] Considering now the relationships of children among
themselves, the most striking characteristic is the absence of
play. In certain groups (central and south), the children
manufacture, although rarely, small objects of rolled or braided
straw, but generally they know no other distraction than fights
or contests which they do together, and lead an existence
modeled on that of the adults. In fact, they carry on the normal
day of the women: in the morning, preparing the manioc, then
the cumaru nuts, bathing when it begins to get warm; when the
sun is very high, retiring to the shade, and before night, gather-
ing wood for the fire. Likewise, the girls learn to weave, they
walk around, laugh, sleep. The little boys do not begin to
play with little bows and imitate the male pursuits until much
later (from 8 to 10 years on). But all become rapidly conscious
of the fundamental and sometimes tragic problem of Nambikwara
life, that of nourishment, and of the active role that is expected
of them. They take part in the harvesting and collecting ex-
peditions with great excitement. In time of need, it is not rare
to see them seek their own food outside the camp, working to
unearth roots, or walking in the grass on tiptoe, a large stripped
branch in hand, to catch grasshoppers. The little girls know
what an important role the women have in the economic life of
the tribe, and are impatient to make themselves worthy of it.
[231 Thus, we find a young girl (b5) who tenderly carries a puppy
482] in the tump line that her mother uses for her little sister, and
we make the remark:

16. uainuftte nfkorage
She caresses the little puppy?

Her mother answers me:

nefkuatmore uainuetuikode?ena tãitniene
The little girl caresses the puppy (because she wishes) to
raise it.

to which the little girl adds gravely: